membering, but in the other, there is no forgetting. If there were forgetting in the latter, the fact of remembrance —coming to mind again—would be impossible. These two forms or strata of the self are popularly called the individual and the Absolute Self—*Vijnanatma* and *Viswatma,* as we have already seen in the previous chapter. The individual self forgets things and remembers them. The Absolute forgets nothing. These two forms are not separate, not absolutely distinct from each other. They are not also absolutely one. The distinction between the two is more or less subtle and not easy to discern on account of their overlapping tendency. Broadly speaking, we may say that in our perception of nature, we realise the universal aspect of the Self. We then see that it is God's Own Absolute Self, the support of the Universe. When, on the other hand, we abstract as much as we can *from* our knowledge of nature and attend specially to self-consciousness, we realise that it is finite or individual self.

Should God exist in us only as an undifferenced Absolute without finite selves distinct from Him, there would be no such thing as oblivion. However,

oblivion in its fullest form is seen in dreamless sleep, when the individual self forgets everything; but it is awake again and gradually remembers all it had forgotten. This would be impossible, if He, the sleepless Absolute, did not exist in it. The individual reawakes from sleep only because the Absolute in Him never sleeps. Rishi Pippalada explains the above idea thus:—

'< When he (the dreaming self) is overpowered by light, this power does not dream. ; then this happiness (that of dreamless sleep) arises in the body. .Here is an example of that; as, my'dear, birds take shelter in a tree for rest, so all that rests in the Supreme Self. Those things are earth and its subtle element, the eyes and what is visible, the nose and what can be smelt, the sense of taste and what can be tasted, the skin and what is tangible, speech and what can be spoken, the hands and what can be handled, the sexual organ and what can be enjoyed, the organ of excretion and what can be given out, the feet